

(22.)

THE CONVICTION

Of *JAMES NAYLOR*,

and his black spirit, demonstrated from
his own confessions, lyes, evasions and
contradictions in the maine points of Doctrine
by him held forth against the truth.

In answer to a Book of his called
Wickednesse weighed.

The which was writt in answer to a little Treatise called *The Quakers quaking Principles examined and Refuted*, written by *ELLIS BRADSHAVV*.

This Treatise is therefore directed by way of appeale to all the truly Judicious, to be weighed in the Ballance of the Sanctuary, and to see in which end of the scales the wickednes lyeth, his end or mine.

And also some Rules held forth whereby to try the spirits, whether they be of God yea or no, in case of visions or apparitions, yea dreames, or voyces, whether speaking within or without.

As also some Scripture Rules for discerning the motions and lustings of the spirit and flesh, each from the other, that so wee might not be led blind-fold to destruction by any deluding spirits within us or without.

Written by *ELLIS BRADSHAVV*.

Acts 13. 9, 10, 11.

Then Saul who also is called Paul, filled with the holy Ghost, sett his eyes on him, And said, Oh full of all subtiltie and all mischiefs, thou child of the Devil, thou enemy of all goodnesse, how long wilt thou not cease to pervert the right wayes of the Lord; And now behold the hand of the Lord is upon thee, and thou shalt be blind, not seeing the Sunne for a season. &c.

L O N D O N;

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READER; *James Naylor* asserteth in his Title page concerning my booke that it is dedicated as I say unto his Highnesse the Lord Protector, &c. The which I say is true; but what of that? he saith nothing, and therefore needeth no answer. But further he saith, that it is much boasted off by the Author, but as little worth, as the boast is great.

I answer; I did commend it to ingage his Highnesse to the reading of it, least his multitude of businesse should cause him to neglect it. And what of all that? doth not *James Naylor* commend his Doctrines, and Teachings, and Judgements, and Censures, and tell us it is by the eternall light and Spirit of God that he holdeth them forth, as you may see in any of his Bookes: wherein we know he lyeth; But it will appeare, I therein speake the truth, and nothing more.

And as for the worth of that Treatise when it is weighed in the Ballance of the Sanctuary, it will appeare I did not over-value it in my commendations of it, but of that let the readers judge.

Againe, he saith also; that it was my envie that carried mee with such envie against the innocent, till I spake I knew not what

concerning the Father, and the Sonne, the Word, the Light, and Spirit.

I answer; though he Judge so of me, whom in derision he calleth (the man) yet the truth is, I care not to be Judged of *James Naylor*, Nor for ought he knoweth not of mans Judgement; But he that Judgeth me is the Lord; Nor would I change my condition with *James Naylor*, nor for ought he knoweth not with any man living on the earth. And how then can *James Naylor* know that it was envie that carried me: And how can I envie those I account off to be wicked and destinate to destruction for ought I yet see in them, that in my apprehension are farre from innocency in the sight of God. And how dare I then be *envious against them, or chouse any of their wayes*; see *Psal. 37 1. & Pro. 23. 17. & 24. 1.* I shall not envie them till they be more innocent, then I yet see them. And therefore his censure of mee that I speake I know not what, doth not trouble mee at all; for I expected no better from his lying spirit. Though he cannot nor doth not in the least prove it so in any of his Answers; And why should I beleeye it upon his owne testimony, who becometh with lyes in his Title page. Againe hee saith, That here is also some markes and maintenance of the true Ministers set downe, and also of the false, their fruits differing them, according to Christs Rules in Scripture, with diverse other things to keepe the simple from deceite. All which when weighed in the ballance, let the truth appeare, for so I wish of God, whether they be or no true or false, according to Christs Rule in Scripture: yea whether they be in deed to keepe the simple from deceite; or clearly and really to deceive the simple, and to make them also deceivers of others. And againe, he telleth us it is by a friend to the worke of God, but an enemy to the Devills worke where it is found and pleaded for, called of the world *James Naylor*. To this I answer, that if this were true, what then should be the reason that hee blameth me in his second page for asking Why should not I *whiles I am in the world endeavour to destroy the works of the Devill*, seeing he sayth of himselfe that he is an enemy to the worke of the Devill; and if he be so, he will labour to destroy it; for it is doubtlesse lawfull and a following of Christ as much as in us lyeth, to destroy the works of the Devill; and none but Devills and their

their instruments will blame any man for so endeavouring, nor call it a setting of himselfe to the steed of Christ; for no man can either doe it or endeavour it, what in him lieth, but through his grace and assistance, and the power of his Spirit; as so I never spake otherwise in all my life. And he can and will for ought *Naylor* knoweth, enable mee in some measure by his strength to doe it. But if I be an exalted wretch, and seeke to set my selfe in the steed of Christ, as so he calleth mee, I know he will not, and therefore it is in vaine to endeavour it; for hee giveth his grace to the humble. And beholdeth the wicked at a farre off, and as having no mind to Imploy them in any such service, nor any such as are setled in their wickedness, and dare take the office of Christ, and attribute it to themselves; But the *Quakers* looke for such among themselves they are easily found; And it is the *Quakers* spirit, and not the Spirit of God, that ever did or shall puffe men up to any such conceits or apprehension of themselves; And what *James Naylor* may conceite of himselfe I well know not.

For something or other hee would intimate unto us when hee putteth that preamble before his name, as in many of his Bookes, to wit, *Called of the world James Naylor*. Now whether hee would have us thinke that hee is the Christ the sonne of the living God; and that Christ that dyed at *Jerusalem* was but a type of him, as their brother *John Toldernie* was perswaded by their spirit but was deceived; I shall not Judge; Or whether hee would intimate to us that his Name was changed when he was converted; and called as *Paul* (by an immediate voyce of Christ or his Angel *Michael* at least, who is his Representative). And that to the Ministerie; as so hee writeth of himselfe that he was called to the Ministerie by an immediate voyce: I shall not determine, nor doe I much care.

But if his name was changed, I know no reason why he should conceale it, but might make it knowne, as *Paul* also did his; so that many of the world know how *Paul* was called. But it may be *James Naylor* is loath to declare it, least he should declare the true signification of his name to others; nor knowing it himselfe, for it may be some great Schollers that are better learned then he, in that kinde of learning, would discover him by it, and for whose service he was intended, and so obstruct his worke who is his Master.

Master ; For if he should be knowne properly by his name , hee
 might possibly be thereby knowne whose servant he is : For we
 reade of a kinde of Locusts, *Revel. 10th*, a strange kinde of crea-
 tures ; who yet had a *King over them*, who is the *Angel of the ba-
 somlesse pit*, whose name in the *Hebrew tongue is Abaddon*, but in
 the *Greeke tongue his name is Apollyon* : Which is to say, a de-
 stroyer, see *vers. 11*. And so we reade their businesse was no
 better. Now if his new name being interpreted should discover
 him to be one of these Locusts, he might well be avoyded that he
 could not destroy according to his end , and name , and nature.
 And therefore it is his pollicie in all likelihood to keepe it secret.
 Now it is evident for all his closenesse and pollicie to hide his
 designe, that if it lyeth in his power, or the spirit that acteth
 him, that all the Ministers in the world that allow not his doc-
 trine, nor follow his wayes, but preach in our old publike meet-
 ing places, which hee calleth *Idoll-Temples*, and the people also
 that heare and maintaine them must all be destroyed and come to
 naught, and that in a short time, else his spirit deceiveth him ;
 yet wee feare not his Prophecies if hee and such Locusts will but
 hould their hands ; for wee have a promise they shall onely hurt
 those men that have not the seale of God upon their foreheades :
 Yet doe but spiritually paralell the case of these people with
 those Locusts there spoken off, and you will certainly conclude,
 there was never any so like them since the *Revelation* was given
 forth that we can reade of in Histories. But the paralels would
 swell this Treatise to a great volume : And to produce any para-
 lls in opposition unto them is but accounted with them as a
 vaine piece of worke, and not worth answering, as I finde by ex-
 perience ; For not one paralell that ever I produced against *James
 Naylar* is answered by him, but he slights them as not worth an-
 swering, or taking notice off. As for instance in this last Treatise
 I proposed *Gal. 5. 22, 23.* to wit, the *fruit of the Spirit*, is love,
 joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, tem-
 perance, against which there is no law. Upon which I told them
 that I saw not so much as a shew of any of these in them, but the
 quite contrary, to wit, hatred, sadnesse of spirit and countenance,
 no peace with any man, no long-suffering, but hastie rage, no
 gentlenesse, but severe austeritie, and imperious bitterness ; no
 good-

goodnesse, but cleare malignitie against all goodnesse, no faith in God, but in a lying spirit within them, whom they obey and serve and worship as God; no meeknesse, for they are hastie, and angerie, and revengfull; no temperance in their tongues and pens. And therefore every Law of God is against them; see this in page 39.

But this he doth not answer at all, but when he hath made a Catalogue of such things as he calleth lyes in my booke, he saith, Many more such might be gathered out of this little Treatise (confessing) it hath much in it of such stusse, fit for the fire, yet he warneth mee that I shall not conclude that he owned the Rest which he did not mention; saying that many more untruths are in my booke, nor worth naming, nor answering: So that this I suppose is one that he meant; But I rather beleieve that hee durst not mention them, having no ground at all for contradiction of them. And least it should be a meanes to undeceive the simple, and let them see themselves, and at what a great distance that spirit in them is from the spirit of God; which are best discerned by their different fruits. And few of the *Quakers* but they buy his bookes, though they regard not others, for the most of his bookes are bought up by the *Quakers*, and so take the busines as he represents it, as though there were nothing valuable in any against them but what he specifies, and so he deludeth the poore simple soules, and keepeth them blind, Reciting part of a sentence, and concealing the Rest, to make it untrue to their apprehensions, like a Jugling Cheater; as so he hath done in some parts of this his answer, which I hope to discover, and his Ignominious busenes in that respect, to render mee a lyar and deceiver, and sott, &c. As so he calleth me without any reall or rationall cause, like his blacke father.

And againe in his title page he citeth a Scripture, which being paralleld with their blasphemous practises, includeth themselves as copartners with the *beast that had seven heads, and ten hornes*, that had upon his heads the names of blasphemy, and opened his mouth in blasphemies against God, to blaspheme his Name, and his Tabernacle, and them that dwell in heaven: All which he doth both by word and writing, as is clearely proved in my little Treatise; And yet he bringeth this Scripture, as something applicable

to us : oh subtill Serpent ! this is the old Serpents policie, to apply that to others which he feareth will be brought and applyed to himselfe : and this he frequently useth in his booke to bring such Scriptures as his very Conscience cannot choose but tell him are properly applicable against himselfe, yet he bringeth them against others ; that he may prevent them, by giving them first, and then he commonly putteth some cloud, or glosse upon them, meerely sophisticall.

Againe in the Frontespice of his answer, he calleth me Friend, which when I began to consider, what he meant by it in regard that spirit by which he is acted, seldome useth any such loving appellations to its opposites ; I wondered having not to my remembrance found the like in all his writings : But considering his words before and after to have nothing like any love in them, I was satisfied that he meant it no otherwise but as Christ did to Judas, who was going to betray him with a kisse, yet I thought it not proper to mee in regard I am not going to betray him, nor did not intend it in my Treatise, but onely to discover him, and his false doctrines, and pernicious wayes, nor did offer him either a kisse or any thing else that shewed any love or respect to his wayes. And therefore in this sence I disowne it, and if hee meane it otherwise, the Rest of his booke maketh it a lye.

For then he beginneth in his old manner, and telleth mee how I boast of my booke, and what honour I seeke in owning what hath been done already against a poore despised scorned helpelesse people, and that there is a lamentation for us, especially though wee see it not, and that wee will see it in the end, and telleth us this is not the way to honour, against whom we are joyning, yet some of us will not be warned.

To which I answer, that I did commend my Treatise, but not my selfe, and that to ingage the reading of it ; And as for seeking of honour to my selfe, I am not conscious to my selfe of any such thing, and know by that *James Nayler* is guided by a living spirit, which is not of God, for the Spirit of God would never have taught him any such false surmises and such absolute lyes. Wherein he goeth on, telling mee that I said in my last the spirit of God taught mee to *let other men praise me, and not my owne mouth, strangers and not my owne lipps* : but, saith he, thou hast for-

forgot that teaching or rather never knew it; to which I answer;

That my words are these, to wit, that through the grace of God here are diverse arguments and doctrines for provoking to good works, which have never yet that I know off been published before, either by word or writing from Gospel foundations, but in this Treatise

And this I affirme againe, that it is a truth, let *James Naylor* or any man else, produce any thing to the contrary if they can.

But this is all nothing in commendations, or praising of my selfe, but of the Treatise onely, and that not as mine but through the grace of God, and therefore this may be sett amongst the Rest of his manifest lyes.

Again, saith he, in thy booke there is foure things which thou wouldest stand for and proove if thou couldest.

First, That the Letter is the Word.

Secondly, Against the light of Christ being sufficient.

Thirdly, A large maintenance for those thou calls Ministers.

Fourthly, Creature-Worships, and nationall customes, thou would binde us too.

To the first I answer as I did then, that if he meane by the letter any part of Scripture, I did assert and doe so againe, and did prove it to be the word of God, as so if he meane it as he hath printed his answer; for page 3. he saith, that I goe on to prove that there are many words of God, and that what God hath spoken is his word, and what Christ hath spoken is the word of God, and that the Scriptures given by inspiration of God are words of God, and that *every word of God is pure*.

All which he saith are things never by *James Naylor* denied.

Now hee having confessed too all these assertions; first, that there are many words of God, and that what God hath spoken is his word, &c. And yet immediately after contradicting himselfe, he saith; And yet I say the word is but one, which is the word whether spoken or not spoken.

If this be not a cleare contradiction, to confesse first that there are many words of God, and that all Scripture given by inspiration of God are words of God; and yet deny that there is any word of God but one; Sure he imagineth that none but simple

deluded *Quakers* will reade his assertions, who thinking him infallible, can beleieve any thing that he asserteth; as Papists doe the Pope.

For suppose one should aske him whether the word he speaketh of is God, yea or no, I suppose he would answer (yea) he is God; for Christ is the Word, and Christ is God.

Now he hath confessed that there are many words of God, and such as are so called in Scripture

But is every word in Scripture that is called the word of God, and that properly, because God hath spoken it, I say, is it God, because it is the word of God. How many Gods would *James Naylor* reckon, for many words of God he hath owned, and if every such word of God is God, there must needs be more Gods then one, though *with us there is no God but one*; nor did we ever say that the Scripture is God, but the words and word of God, and that he here confesseth, that all Scripture given by inspiration of God is the words and word of God; as is proved in my Treatise, and here confessed by him. But if all Scriptures are the words of God, and yet he affirmeth the word is but one, and that word is Christ; Then by his Logicke it must needs follow, that there is no Christ but the Scriptures; nor any God but the Scriptures; nor any word of God but the Scriptures; and so hee denyeth the eternall essentiall word, which is Christ, or else maketh the Scriptures to be hee, and so confoundeth himselfe, and his maine assertion, to wit, that the Scripture is not the word of God; against which assertion is all our quarrell; For we doe not nor never did deny that Christ onely is the essentiall word, and not the Scripture, and this essentiall word is God, yet we say as so he confesseth that the Scripture is also the word of God, and is properly so called in Scripture, in regard it is spoken by his inspiration. And that it is not blasphemy to call the Scripture the word of God, but the blasphemy is theirs that so assert. Nor can all his wicked evasions helpe him to evade the dint of these arguments. As when he further saith, that a man may have all the letter either in his hand, or in his braine, and yet have not the word.

I answer, suppose wee graunt it that a man may have all the Scripture in his hand, and yet not have Christ, which is the essentiall word, yet he cannot have the Bible in his hand, but he hath the

the Scripture, and that Scripture is the expresse word of God, and properly so called, and that in Scripture; and this is confessed also by him, for there is no writings which wee call Scriptures, but in the Bible, and all those Scriptures are given by inspiration of God, and all Scriptures that are given by inspiration of God, he hath acknowledged to be the words of God, and it is not properly called Scripture, that is not written. And *that which was written aforetime, was written for our learning, that wee through patience and comfort of the Scriptures might have hope*: And woe unto such as cannot finde comfort in them for strengthening of their hope; for there is little hope of such men, but how much lesse hope is there of such who are at enmitie with the Scriptures, and cannot afford them a good word, nor such as love and owne them as the word of God, but seeke by all meanes to disparage them, by calling them a dead letter, and carnall, and vaine, till men have them inspired by the Spirit of God. As though it were wholly in vaine to reade them, or search them, or heare them preached and opened, till they be inspired by the Spirit of God into their minds.

Read: For in his 5th page he owne that Scripture, 2 Tim: 3. 16. To wit, *that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction, that the man of God may be perfect, &c.* Saying that to whom they are given by inspiration they are so, but what is this to the Devill, and false Prophets, who steale them, and have them not given by inspiration, are they so to them?

I answer, Here hee discovers his old fathers policie and serpentine craftines; this wisdom is herein manifest, *not to be from above, but earthly, sensuall and devillish*; for it proceedeth meere-ly from envie and strife; see James 3. 14, 15, 16 &c. *And where envying and strife is, there is sedition and every evill worke.*

But suppose wee aske James Naylor, whether we may not lawfully reade the Scriptures which *were written for our learning*, till they be inspired into us, and that we have them by inspiration without reading them? What he would answer is a great question, but in all likelihood hee would make some evasion, and not answer properly, either yea or no least the Serpents head should be too visible, and so in danger to be broken by the sword of the

Spirit, which is the word of God; yet wee may gesse at his minde, to wit, that he accounteth it in vaine, at least if not unlawfull to reade the Scriptures; For he telleth us plainly, that there is nothing gotten from Scripture but braine knowledge; and that the famine is greatest of hearing *the word of the Lord*, where men trade most with Scripture, see page 7.

And he would gather from that Scripture, 2 *Pet.* 3. 16. that because men *that are unlearned and unstable wrest some things contained in the Scriptures to their owne destruction*; Therefore it is a way for men to destroy themselves, to use the letter of the Scripture, or expect any helpe thereby as a way to God, whereof I forewarning them, saith he, and bidding first minde the light of Christ, and his Spirit to lead into the truth of thee. I am hated (saith he) and all the Devills instruments, who sayes I may as well exhort them to looke to the Devill himselve for teaching, or leading, as to the light within.

I answer, Yea and this I said, and say it here againe, that such in whom the Devill ruleth for the present, as so he doth alwayes in the children of disobedience, if they turne their minds inward, and follow such light and motions as he suggesteth, and doe but once get perswaded that it is no other but the Spirit of God, their condition is sad, but how much sadder is his condition, that so perswadeth them; as if the light of Christ, and that onely were in every man: oh wicked doctrine! what wisdom is that before specified then, *that cometh not from above, but is earthly, sensuall, and devillish*: and is therefore marked out by the Apostle that it might be knowne, whence such wisdom cometh, and be avoyded.

But though there is a *wisdom that cometh from above*, I never read in all *Naylors* writings that he noted that out from Scripture as the Apostle *James* doth, but telleth us further that the Devill had much rather keepe people doing in the letter, that wish the fallen wisdom they might wrest them then to be lead into the truth that the Scriptures declares of by the Spirit of truth, which leads into all truth, without which no truth is knowne, alledging *John* 16. 13.

I answer; Oh devillish doctrine! Nay rather a *Doctrine of Devils*: This maketh me Recant that ever I charged such doctrines upon

upon *James Naylor*, for he was but an instrument; this is most manifestly a doctrine of Devils; I meane the Devill writeth, and teacheth, and speaketh such doctrines by him as an instrument.

For what minde hath the Devill or ever had that men should reade, or heare, or obey the Scriptures; doth not the Devill know, that *faith cometh by hearing, and hearing by the word of God*, I meane by the essentiall word, who is pleased to open mens understandings, that they might understand the Scriptures, and that they might attend to the things that are spoken by the Ministers of God, and by the Lord himselfe in his holy Word, as hee opened the heart of *Lidia*, that shee attended to the things which *Paul* spake. And shall we thinke that it is of the Devill, and please him, when men frequent the preaching and hearing of the Word, and the reading and searching of the Scriptures? Is there any Scripture in all the Bible that so much as hinteth such a doctrine? And how shall men know what the Scripture declareth, if they doe not reade or heare them? And what is that to the matter, because some heare and reade them, and doe not understand them, nor receive or beleieve and obey the same; must that be charged on the Scripture, as the cause, and must the Scripture be called carnall, and a dead letter, because it doth not quicken, and give life to all that heare it. Is it not purposely sent and made knowne to some, that it might convince them of sinne, for their greater condemnation; and might be the savour of death unto death to such as perish. But it alwayes is the savour of life unto life unto them that beleieve. And as *faith cometh by hearing of such as are sent*, so *faith, & the Spirit* are ministred together, for he that hath *faith*, hath a measure of the Spirit, for the Spirit is ministred by the hearing of *faith preached*. One would have thought all the Devils in hell could not have devised such a devillish doctrine to keepe men from hearing and reading the Scripture. If *James Naylor* would aske that lying spirit by which he is acted, how he may certainly know, the spirit of truth from the spirit of error, the Spirit of God from the spirit of Satan, especially when hee is transformed as an *Angel of light*, and comes with faire shewes and pretences. I verily beleieve hee would never bring him such texts of Scripture, as the Apostles have propos'd to be as certaine rules
and

and markes of tryall, but would rather tell him those markes and rules are too carnall for them to observe that have already such measures of the Spirit, and have been so proficient and active thereby, and so indeavour to put them out of all doubt, nor will hee suffer them to hould forth any such markes unto others, but onely ingage them to obedience unto him, as he shall move and act them, and to beleeve and obey such particular Scriptures as he bringeth to their minds, and applyeth and wresteth for his owne ends. The Devill never bringeth Scriptures, but to deceive thereby, alwayes wresting them from their genuine sense and proper meanings; as *James Naylor* might see if he were not blinde, or had not sould himselfe for the Devills service.

And againe whereas he saith that one may have the letter of Scripture, and not have the word, and that the letter without the Spirit is dead, *page 4.*

I answer as before, that the letter of the Scripture is the word of God, though it is not Christ.

And that the letter of the Scripture is no where in Scripture called a dead letter, but it is words of spirit and life, to *them that beleieve and receive them in love*, nor is the Spirit of God at any time withdrawne from his owne words, nor doe *they returne voyde, but alwayes accomplish what he pleaseth, and doe that for which he sent them*: And it is not *the Resisting of his word or Spirit*, nor both joyntly, that can disparage the validitie thereof, whether it be set home by the finger of his Spirit, or that mens hardned hearts still remaine obdurate; Nor will *James Naylors* Directorie to a light within be effectvall to any for the saving of their soules that doe not beleieve the Scriptures *and receive them in love, but have pleasure in unrighteousnesse*, but will rather indanger them to be deluded with a lying spirit, and acted by it in stead of the Spirit of God, and to be carried blind-fold to their greater sinne and condemnation.

And therefore what is that to the matter, though Satan have the Scripture, and have no good by it, there being no promise therein for him; or what if *James Naylor* hath it, and finde no life in it, but a meere dead letter, in his apprehension, in regard hee wresteth it, and doth not love it, and therefore cannot afford it so much as a good word, having an enmitie against it,
not

not caring much if it were all burnt, as it is very likely, because it condemneth him in something or other that he loveth or desireth, and will not part with, in obedience thereunto. but will rather runne the hazzard of loosing all, or he will disparage and make voyde the Scripture, that hath touched him; Nay, hee seemeth to mee rather to preferre his owne words and his owne writings above any in Scripture, commending his owne as words that proceed immediately from the eternall Spirit, full of life and power; but the Scriptures carnall and dead and vaine, yea vaine hee accounteth them to such who have not the Spirit already: Though he cannot but know they are appointed of God as the cheife meanes for *ministration of the Spirit*, and of life and power, for what life and power can be communicated or administred to any man by ministration of men, but from Scripture-grounds, and those pretious promises therein contained, through Christ Jesus, in whom all the promises are yea and Amen, and through whom onely wee have interest in them; being all sinners, and so excluded from life, as well as the Devill, were it not for him that hath merited our salvation. And therefore what a devillish doctrine is this to dehort all men from reading the Scriptures, till they first obtaine the Spirit of God; What other end can this doctrine aime at, but to keepe them still under a spirit of bondage, as sure there are none that are set free and have the spirit of life in them, through the *hearing of faith preached*, That will owne this doctrine to be of God, but a doctrine of Devills.

And againe, hee telleth mee that hee might shew my blindness in all other Scriptures that I quote, were it needfull, as instance that 2 Pet. 1. 19. *Wee have a more sure word of prophesie, to which you doe well to take heed, as to a light that shines in a dark place, till the day dawne, and the day-starre arise in your hearts.* Now it is true I quoted this Scripture as one amongst the rest against his assertion in his answers to Baxter, to wit, (that the Scripture houlds out but one light and word) the which I there denied, and proved it first from Mat. 5. 14. & 16. To wit, *Ye are the light of the world*; and John 5. 35. that *John was a burning and a shining light*; and Psal. 119. 130. *The entrance of thy words giveth light, it giveth understanding unto the simple*; and then this of Peter.

Upon which, I say, that I suppose *James Naylor* will not acknowledge that he ever received any light from that sure word of prophesie, *as from a light shining in a darke place*, but onely some little braine knowledge of the bare letter, else hee would not so reproach and disparage those, that *doe heede to the sure word of prophesie*, till they be inlightned thereby in what they were darke and did not understand. Now to all that I say in these words, hee answereth not at all by way of contradiction, but doth as much as confesse that hee was mistaken, nor can hee possibly make that his assertion good against these Scriptures.

But hee heere undertakes to shew my blindness in quoting this Scripture to this purpose before-named to wit, And this (saith he) you would have to be the letter of the old Prophets, which *shines in a darke place*; And so saith hee, by thy doctrine the letter of the old Testament, and in a darke place too, is a surer word then what *Peter* heard God himselfe speake, and were eye witnesses of his Majesty. And this is all thou knowest of the spirit of prophesie, the testimony of Jesus, or the Scriptures that declare it.

To which I answer, that I appeale to the Judgements and Consciences of all that know any thing of the spirit of prophesie, or the testimonie of Jesus, or the Scriptures that declare it.

Whether the Apostle doth not meane it of the old *Prophecies* of the old Testament, when he thus speaketh; yea I say, the letter hee meant when hee so adviseth them, and not the spirit, onely, of which the letter declares; for the letter declares of the spirit, and the spirit is the author and opener of the letter; and that by the letter as an instrumentall meanes, comparing *Scripture with Scripture, and spirituall things with spirituall things*. The Prophet *Daniel* himselfe understood by booke that the time of their captivity was accomplished.

And *James* the Apostle produced the words of the Prophet *Amos*, to Resolve that great doubt and difference amongst them, *Act. 15. 15.* To wit, *And to this agree the words of the Prophet, as it is written, &c.* Observe *as it is written*, and so he Recites the very written letter; for he knew by the letter what the words of the Prophet were, because they were written: And how else should wee have knowne the words of the Prophets, if they had not

not been written, and wee had seene or heard them read or recited, those Prophets themselves being dead long since: were they not *written for our learning*, and what good will their being written doe us, if we will not reade them, but stay and waite till they be inspired into us, as so *Naylor* owneth the Scripture to be profitable to whom they are given by inspiration: Implying that else they are not, if we have them first by reading; see in this his answer, page 5. What an absurd doctrine is this, and how loath is he to owne that the Scripture in bookes is worth reading; This discovers what spirit hee is acted by, and how bitterly malicious and full of devices against the Scriptures.

And againe observe the Apostle *Peter* and hee are fallen at odds, and he hath given him the lye, for writing this Scripture; it hath so angered him that the Apostle should stand in such direct opposition to his false doctrine.

For the Apostle calls it *a more sure word of prophesie*, then either visions, or voyces, which he had in the Mount: But this *James Naylor* denyeth and blameth mee exceedingly for beleiving such a thing, as that the letter of the old Prophets should be a surer word, then what *Peter* heard God himselſe speake, and were eye witnesses of his Majestie.

Ans: I answer, this voyce and vision might seeme a surer word unto *Peter*, and others, then the old propheties: It according with them; and so was a further confirmation of what the Prophets had spoken. But those to whom he writes this Revelation of such things, did not heare that voyce, nor see his Majestie, but had it written unto them as well as the Propheties, and so had it but in the letter from *Peter* as, a testimony unto them: And therefore it was that the Apostle called it *a more sure word of prophesie*; for words of prophesie given by inspiration of God, if wee know them to be such, are more sure words to me, then visions and voyces that are heard by others, and seene and Related; For the testimony of Jesus is the spirit of prophesie. And this hee would have them to know, that the prophesie in old time came not by the will of man, but holy men of God spake as they were moved by the Spirit of God. And therefore hee saith (mee) including himselfe, have a more sure word of prophesie, the which though the confirmation thereof to *Peter*, testifying of Jesus to be the

Christ, therein specified, was surer to him, yet that sure word of prophesie was a more sure word to build their faith upon, in regard it foreshewed the coming of Christ, and that that Jesus was hee; giving notice beforehand of the place of his birth, and of his life and death, and all such things which came to passe. Which clearly demonstrateth that all those prophesies were by inspiration, for who else but God could foreshew such things so long before: And therefore there cannot be a *more sure word*, then that *sure word of prophesie*; for what can be surer then the words of God, and those proved to be his words by the truth and successe in the events thereof, that were thereby foreshewed.

And therefore it is that in case the people desired to know of any Prophet, whether the Lord had sent him with such a Message, or he had spoken it presumptuously; Hee referres them to the successe and events thereof, and whether the thing came to passe or no; see *Deut. 18. 21, 22.* To wit, *When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously, thou shalt not be afraid of him.*

But the prophesies of old time are confirmed to us to be a *sure word of prophesie*; and therefore we cannot but beleieve them. And that a great deale better then the prophesies of *James Naylor*, though hee telleth us hee hath them by Immediate voyce, and visions likewise, and that hee hath them from God by Immediate inspiration. For till we see them confirmed by the events thereof, wee shall rather beleieve that *more sure word of prophesie*, that was spoken in old time, and also those sure words of prophesie, and Rules and directions given by Christ and his Apostles, then those given by *James Naylor*, though hee call himselfe, and others account him, the Messenger of the living God.

But though wee doe beleieve in regard wee finde it in Scripture, and that in many places, and are in expectation dayly to see the downfall and shame and confusion of such who presume to preach in the Name of the Lord, and bee hath not sent them, see verse 20. Yet wee dare not beleieve the prophesying of *Naylor* in that respect, nor can we expect or desire, either the down-
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fall, and shame and confusion of any that is godly and faithfull ; Nor dare wee condemne all that preach in publike (in our publike places which hee wickedly calleth our Idoll Temples) to be earnall and hirelings, as he blasphemously doth, for wee know the contrary, and therefore know him to be a lyar, and not a true Prophet ; and so wee feare him not, nor regard his prophesies ; but as false and frothie presumptuous lyes ; and therefore if it come not so to passe hee will be discovered to those seely people that for the present beleve him, as so he is to us already.

Againe, I produced a Scripture to prove the various and different dispensations of the Lord to his Prophets, and to Rebuke the pride and insolencie of *James Naylor*, the which, as I suppose, because he could not oppose any deductions from it, nor evade the charge upon himselfe, to wit, of despising the Word ; He maketh as though he understood not my meaning, and as though I had brought it for another end the which I never meant ; And maketh use of it for proving that they are no Prophets who have no word but the letter : The which I shall easily graunt ; so hee will not deny that the letter of Scripture is the word ; also nor did I ever deny it, but owned Christ as the essentiall word ; and the Scripture also is the word ; and therefore he needed not fetch any arguments to proove it. But I made another use of it, to wit, that I finde but little of this meeknesse in *James Naylor*, that was exemplified in *Moses* ; But on the contrary, that hee counteth himselfe the highest, and all below him either dwarfes or nothing like Christians ; in so much as if they have need of a booke, either the Bible, or any other, they are despised by him as litterall men in his booke against *Moore*. Though *Paul* advised otherwise, as to give attendance to reading, and to exhortation and doctrine, and not onely to a light within ; and more to that purpose ; Which is so quite contrary to his Directorie, that having nothing to answer, he turneth the deafe eare and falleth upon other busines discussed before.

Againe he saith my second thing is to deny the sight of Christ to be sufficient.

I answer, it is most false, I told him that wee must confesse that Christ is able to enlighten little children, and to make them capable of comprehending of it, and that so he doth to his Elect

that depart this life in their childhood and minoritie; for *Ieremias* was sanctified in the wombe; and *John Baptist* filled with the Holy-Ghost from his mothers belly; and that *Christ* himselfe was qualified with the blessed Deitie in the very seede of the woman.

And yet considered as man hee did not in his minoritie comprehend that light which dwelt in him bodily, but increased in wisdom, and stature and favour with God and man, as *Luk. 2. 52.* Yea though considered as God he thought it no robbery to be equall with God, yet as man hee was ignorant of the times and seasons which the Father had kept in his owne power.

Nay after he was ascended and sate downe at the right hand of the Majesty on high, when hee gave forth the Revelation of Saint *John*, hee had it but at the second hand considered as man, for it is called the Revelation of *Iesus Christ* which God gave unto him to shew unto his servants things which must shortly come to passe, and hee sent and signified it by his Angell unto his servant *John*: so that *John* had it but at the third hand, though he had *Christ* the light Recident in him; as so had also the seven Churches of *Asia*, and the Angells thereof, yet they had but this Revelation at the fourth and fift hand; therefore meanes are good.

From all which it is evident, that though God can and doth when he seeth it good and necessary, communicate his light Immediately by his blessed Spirit unto whom he pleaseth.

Yet his ordinarie way where meanes is to be had is by the foolishnesse of preaching (as so the world accounteth it) so save them that beleeve.

And therefore such doctrines as these which tend so directly contrary to the use of meanes, are as absurd and wicked, as if they should teach their children not to eate any meate, because God is able to preserve them without. Nay it is so much worse by how much the soule is better then the body.

And this and many more such like things I did assert in my Booke.

But is there any thing heere against the sufficiency of the light of *Christ*, or so much as intended, save onely I plead for the use of meanes, to get his light mediately or immediately, against which he hath nothing to answer, and therefore falls to cavill against a manifest truth, to wit, That after *Christ* was sate downe

on the Right hand of the Majesty on high, hee had the Revelation, considered as man, but at the second hand ; And makes great adoe as though hee did not understand what I meane by having it at the second hand, and yet hee remembers I said hee Received it of God, and yet is stumbled to know which was the first hand.

I answer, God had it first, it was in his hand and power before Jesus Christ had it given to him ; so that hee had it not first but at the second hand ; and this is plaine in the Text, for all his blind cavills : And then againe that *John* had it but at the third hand, I say it againe ; And hee saith, is not this strange doctrine of thine, and hee had it from the *Alpha and Omega, the allmightie* ; or did hee not speake true who said hee was so, *Rev. 1. 8.*

To which I answer ; And did not hee speake true that said of Jesus Christ, that *hee sent and signified it by his Angell unto his servant John* ; And is not Jesus Christ in heaven, And must not the heavens containe him till all things be restored ?

Therefore it was not Jesus Christ, considered as man, but his Representative *Michael* the Archangell, who Representatively visibillified the Invisible essence of the blessed Deitie of the Sonne of God, the Lord Jesus Christ in like manner, as also before his Incarnation, the Lord alwayes Represented himselfe in the similitude of a man when he spake unto the Prophets in vision, as *Ezekiell 1. 25, 26.* To wit, *Upon the likenesse of the throne was the likenesse as the appearance of a man above upon it ; And from thence came the voyce, see vers. 25. From the firmaments that was over their heads.* But these were onely likenesses and similitudes shewed in vision by Angells, as the most proper similitude of the presence of the invisible God ; And therefore it is said this was the similitude of the glory of the Lord ; clearly shewing that it was but a similitude of his glory, and when the Prophet saw it he fell upon his face, and a voyce of one that spake, saying, &c. see *vers. 28.*

See also *Dan. 7.* What hee saw in his visions by night, *vers. 9. 13.* Hee saw one like the Son of Man came with the clouds of heaven. But this was not the Son of Man, for hee was not then visible in the world.

And so I say of this *Alpha and Omega*, it was not the visible body :

body of Christ, but onely a Representation of the essentiall word, who is every where present in spirit at one and the same time, and doth sometimes vocally expresse himselfe to the capacities of his Prophets by the ministration of Angells: As so hee did also to *John* in this place, see *Revel. 1. 13.* Hee is said to be *one like unto the sonne of man, cloathed with a garments downe to the soote, and girt about the paps with a golden girdle, his head and haire were white, like wooll, as white as snow, and his eyes were as a flame of fire,* *vers. 14.*

And without all question Christ was present in spirit, and so exprest himselfe, as the *Alpha and Omega, the beginning and the end*; and to be hee that *liveth and was dead, and is alive for evermore, Amen.* I say Christ was present even there in spirit, for so he is always, and that every where *to the end of the world*; see *Mat. 28. 20.* But the spirit of Christ is *invisible, whom never man saw, neither can see*; but through an eye of faith. Therefore this visibillitie that appeared unto *John* was not properly the essence of the Deitie which is *invisible*, but God was there present, causing such appearances and voyces by the ministration of Angells; For it is said, *Hee sent and signified it by his Angell unto his servant John,* *vers. 1.*

And so it is both true that the *Alpha and Omega* was there by vision; and yet that it was but signified by voyce and vision *by an Angell*, and so the *Alpha and Omega* did not lye, nor the Apostle neither.

Neither was it any thing but truth which I asserted, to wit, that Christ considered as man, had it given him of God, and hee sent and signified it by his Angell to his servant *John*, which communicated it to the seaven Churches, but first to the Angells.

And therefore the use I made of it is nothing but proper and true, nor can *James Naylor* deny the truth thereof with any reason, nor the proprietie of the use I made of it, which is before related.

But then againe hee telleth mee that I said in my Epistle; One thing I dare say through the grace of God, here are divers arguments and doctrines which have never yet that I know off been published before.

To which hee answers: I say it seemes so, and that this is one
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and the same I say too, that I never knew this published before.

To which I answer, that this one by his owne confession, that hee never knew before, and hee cannot deny the truth thereof, nor the propriene of the uses of it that I make against him: And if it be a truth, hee hath learned something that he knew not before out of that little Treatise so undervalued by him, as fit for nothing but the fire; so that this peece of knowledge is come but mediately to him; for his light within did not teach it him before, nor would hee owne it now if hee could evade it; such enmitie hee hath against the truths of God, when they oppose his doctrines, and then hee murmurs extreamely, and meerey cavills with what I never deny'd; For I never deny'd the light of Christ to be sufficient, if we have a sufficiency of it; But onely plead for the use of such meanes as God hath appointed to communicate it by; so that his grumbling and quarrelling is but as with his owne shadow.

And whereas I question him where the Scripture directs to give heed to a light within, and to desert all teachings of men; in answer whereunto hee produceth *Luke 11. 35, 36.* where hee telleth mee, I may see the counsaile of the onely Teacher. Now the words of the Scripture are, *Take heed therefore that the light which is in thee be not darknesse.*

If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

Now these Scriptures are good and true, but I appeale to the Reader, whether there be any one word or syllable in them that requireth us to desert the teachings of men, as a meanes to get translated out of darknesse into his glorious light.

And againe I question him where the Scripture saith, that hee *that is the light of the world, and lighteneth every one that cometh into the world,* doth inlighthen all sufficiently, and so as to guide them infallibly, or that hee inlightheneth all alike, and that immediately without the knowledge of the Scriptures, or the teachings of men, so as they need not to teach one another, saying, *know the Lord, because all doe know him from the greatest of them, even to the least of them.* Is the case so now that all know him, what need is there then of the teachings of James Naylor, and his complices.

If their light within them be sufficient, it can teach them all that he doth, and all that he knoweth; and how to eye it onely, and to looke within for light, and to desert and despise the teachings of men, as so he doth, and what else doth hee teach which is not taught by men from sacred Scripture, and with more spirit and power then he teacheth any thing, and farre more rationally and convincingly, *in the cleare evidence and demonstration of the Spirit*: And doth hee not herein teach men to despise his teachings also, &c.

To the first part of which question hee answers, to wit, I say, *Joh. 8. 12. to wit, I am the light of the world, hee that followeth mee shall not walke in darknesse, but shall have the light of life.* And there (saith he) thou mayst reade that hee that is the light of the world, his light is sufficient to all that mind and follow it.

I answer, I never denied the sufficiencie of his power and light to them that have sufficient of it. But the question is, whether he doth and will doe it to all or no, of all which this Scripture speaketh not one word, nor that men ought to desert the teachings of men.

And therefore as I told him, *pag. 19.* the question doth not lye, whether the Spirit of God be an infallible guide, yea or no. But whether *James Naylor* and others be infallibly guided by that infallible Spirit yea or no, in all things that they doe: But to this hee turneth the deafe eare, and saith most falsly, that I plead against the sufficiencie of the light of Christ, But I suppose he is ashamed to meddle with an argument that hee cannot answer, least discovering his weaknesse, should prove him fallible amongst the *Quakers*, and that hee hath very little of the light of Christ, but of that which comes from another spirit.

And againe, hee blameth mee because I say that Sathan is willing to cloath us with good workes and doctrines, and that his Ministers are transformed into Ministers of righteousness, and thou sayest thou cannot but rejoyce to see him play that card.

To which hee answers, cease thy babling, and see thy confusion. Is hee Sathan with thee, who cloathes with good workes and doctrines, and whose Ministers are Ministers of righteousness, Sathan is not so devided against himselfe, nor his Ministers against

against their owne kingdome, though as to righteousnesse they pretend ; but a righteous life, good words and good doctrines, hee that brings these forth was ever counted a Devill with thy generation.

To which I answer, that hee hath not transcribed my words aright, for I say that without question Sathan is willing to cloake them with any (externall) righteousnesse; and with *good words, and doctrines, and faire speeches, to deceive the hearts of the simple,* and especially on condition that hee may but stablish their doctrines, and draw men off from the use of meanes and ordinances, and from the teachings of men, and to neglect the Scriptures.

For this would still continue and increase his kingdome unto all generations, &c. As it is further discussed and argued with Reasons that hee can never evade : But being in a passion, like an angier Curre, he must needs shew his teeth, though hee cannot bite. And let any rationall man judge, whether hee doth not shew his teeth against the Scripture it selfe ; which saith plainly, *And no marvelle, for Sathan himselfe is transformed into an Angell of light, therefore it is no great thing if his Ministers also be transformed as the Ministers of righteousnesse, whose end shall be according to their works ;* see 2 Cor. 11. 14, 15.

Doth he not plainly contradict these Texts, when he saith Sathan is not so devided against himselfe, nor his Ministers against their owne kingdome.

How manifest is the hand of Sathan in this cleare contradiction to the spirit of truth, by whom hee will not deny but the Apostle spake ; And yet hee dares be his instrument in writing for him.

And againe hee saith, thou wouldst compare us to the Papists, who keepe people from the letter in their mother tongue ; to which he answers, that the Devill did so as long as he could, who now would keepe in the letter.

I answer, wee are like to take his word for it. in regard he hath no prooffe but his owne testimonie ; yet I beleieve hee telleth true in that which followeth, to wit that Sathan would keepe us from the Spirit what he can, in regard he would keepe us from the meanes whereby to obtaine it, and have it administred.

And againe hee telleth mee, I say, where the Scriptures are
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knowne and counted for the word of God, the Devils kingdome must downe in the heart.

I say true, but I added in the hearts of the Elect; these words (of the Elect) he leaveth out, that hee might have something to say. And hee leaveth out also the Reasons there rendred, one whereof is our experience. What blindnesse and darknesse and sottish ignorance is in all places where the word is not preached, nor the Scriptures minded and searched and knowne, so that give him but the reception of this doctrine, and it is the best foundation for his kingdome that can be laid; (and I say) it is like to that of the Papists, and hath the same tendency, to wit, that Ignorance is the mother of devotion.

But the Scripture would teach them how to obtaine the Spirit and wisdom, namely, to *aske it of God*, which is none of *Naylers* directions in all his bookes, but quite the contrary, as to eye that light already within, as if every man had the Spirit already.

And againe, saith he, thou callest it a grosse directory, to advise to take heede to a light within, and sayes I might as well bid them follow the Devill.

I answer, yes, I did say so, but he leaveth out my reason for it, to wit, in case where the Devill ruleth, and keepeth them in darknesse, as that hee doth *in all the children of disobedience*.

But hee chargeth mee in anger, and telleth me hee sayes I shall one day know I have blasphemed against the Spirit and gift of God herein: Was that, saith he, a grosse directorie of Christ, *Luk. 11. 35. & 17. 21.*

I answer, no, the first of these I have recited before, and the words of the other are these; *Neither shall men say, loe heere or thee there, for the kingdome of God is within you.*

To which I say, here is never a word yet in any of these Scriptures that tendeth to perswade men to looke onely to a light within, and desert the Scriptures, and the teachings of men. But let any man judge whether the kingdome of God, and the kingdome of Sathan, can rule in the heart at one and the same time; *is the kingdome of God come too and within such a man whiles Sathan ruleth? must hee wee first binde or cast out the strong man, before he spoyle his goods? Can any serve two Masters? If the spirit of God and the spirit of Sathan can live quietly together in the same*

same soule, and not fight and quarrell and contradict each other in their motions and commands, Christ was deceived.

It may be hee thinketh the case is so with every man, as it was with *Tolderois*, who was tossed with crosse commands of two severall spirits, and knew not whether to obey, *James Naylor* might have taught him of all that time whiles hee continued his Disciple, to have knowne the voyce of the Spirit of God from the voyce of Sathan if hee had knowne it himselfe; for hee was long enough with them; But their skill is wanting to discern of spirits; so that if it be a spirit within, they obey it as God, though hee hath forewarned them if they would heede the Scripture; *not to beleieve every spirit, but try them whether they be of God.* And if they would learne of mee, I could give them Scripture Rules, to know for certaine what spirits they are of; but I am almost weary with striving with them; and Scripture Rules are so slighted by them and so little regarded, that in respect of them I account it almost vaine, yet for the sake of others, I shall name some few.

And first to try the spirits whether they be of God in case of visions or apparitions, yea dreames, or voyces, whether speaking within or without.

First, Such who finde their hearts ambitious in seeking after visions and Revelations, to get a fame and respect amongst men, let such suspect all visions or Revelations or apparitions whatsoever, that appeare to them, as but delusions of Sathan, sent of God, either purposely to deceive them, or at least to try them with, whether they doe more regard his holy and sacred word, or the Revelations, visions, or words of Angels.

Yea though an Angell from heaven should teach us another doctrine, then what wee have received from the word of God, wee are commanded, and therefore ought to let him be accused.

Yea though hee bringeth us many good messages, and perswadeth to many good things, yet if any part of his message doth not really correspond with the sacred Scriptures, yea though he be an Angell of light, an Angell of God, an Angell from heaven, and appeare in such a shape as the holy Angels were accustomed to appeare in old time; yet beleieve him not, but rather let him be accused.

Secondly, But observe also whether they appeare not to have cloven seete; For if so they may well be suspected to be uncleane spirits, because the holy Angells were never accustomed so to appeare, but for the most part in the shape of a man when they brought any message mediately from God.

Thirdly, Observe whether they bring any message of waight and Importance, and of necessitie, yea or no, such as it much concerns us to know, that we either cannot or have not learned or knowne before, or such as cannot be knowne from Scripture, it being either silent therein, or that wee have not understanding to conceive it thence.

Rea. For Idle and vaine messages are not likely to be from God, who forbiddeth all vanitie, yea so much as an Idle word.

Fourthly, And much more, observe well their message whether it be lawfull to obey it yea or no, and try it by Scripture, and not onely by the doctrines of men, the *Quakers*, nor others, for all may erre; but the Scripture in its proper genuine sence is infallible, *true and cannot be broken.*

Fifthly, Observe whether their message hang properly and rationally together; For the Spirit of God and all his messages accord rationally together, and he likewise giveth understanding and rationalitie to such to whom he sendeth them to conceive them so.

Sixthly, Whether they inhibit any thing lawfull to be done, and that upon any penaltie, without a necessary cause or satisfactory reason for such inhibition; For God is not unreasonable in any thing hee requires, but convinceth the Judgement in any such a case.

Seventhly, Observe whether their message tendeth to puffe us up with pride and high conceits of our selves, as some choice men, when as yet wee finde no such things in us above other men, especially in respect of wisdom and holinesse.

Rea. For God doth not usually commend any in such an expresse manner, nor ever any at all but such who are really holy and wise and faithfull.

Eighthly, Whether their message tendeth not to bring us into spirituall bondage; As to such and such wayes and formes, or ceremonies and practises, under paine of damnation, which doe
not

not appeare to be absolutely necessary, and that from Scripture grounds; But rather suspect that they goe about to destroy our faith, by bringing us under a Covenant of workes, and so to keepe us in bondage, that wee can never attaine to a full assurance of faith, but as it were a doubtfull case depending wholly upon our good behaviour.

For God requireth a full assurance of faith, and that in God, through Christ Iesus, that so our Joy might be full, yea such as is unspeakable and full of glory.

For if our faith and assurance be not full, there is likewise a defect in our love, and so by consequence in our Joy in the Lord.

Ninthly, And above all things observe whether their message and businesse tendeth to provoke us unto love and good workes, or unto wrath and bitterness, or some displeasure against our knowne brethren.

Rea. For he that biddeth us provoke one another unto good workes, never doth provoke us to the contrary himselfe, nor ought wee to obey if an Angell from heaven should so provoke us, but let him be accursed.

And that wee might know how to discerne the motions and lustings of the spirit and flesh each from the other, that so wee might not be led blindfold to destruction by any deluding spirits within us nor without; take these Scripture Rules, to wit, see *Gala. 5. 16, 17.* saith the Apostle, *Walke in the spirit, and yee shall not fullfill the lust of the flesh: For the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that yee cannot doe the things that yee would.* And on purpose that wee might be Resolved how to know the one from the other, hee pointeth them out by their fruits, that so wee might know their tendency in the first motions or lustings of them, and be lead by the spirit and not by the flesh, to wit, see *vers. 19, 20, 21.* saith he, *Now the workes of the flesh are manifest, which are these, Adulterie, fornication, uncleannes, lasciviousnesse, Idolatrie, witchcraft, hatred, variance, emulations, wrath, strife, sedition, heresies, envyings, murders, drunkennes, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which doe such things shall not inherie the kingdome of God.*

Now

Now it is easie to discerne if wee doe observe even the lustrings of our spirits in the first motion; whether they tend to the producing of any of these or such like effects, yea or no. And so by the strict observation of these Rules wee may Resist them in their first motions, and *mortifie such evill and corrupt affections*, in their first Rise through the gracious assistance of the Spirit of God, whose fruits are also noted out for that purpose also that wee might know them and cherish and obey them, and be lead thereby, to wit, *Love, joy, peace, long-suffering gentleness, goodness, faith, meeknesse, temperance, against which there is no Law*; see *vers. 22, 23.* To all which wee may joine the *wisdom* which cometh from above, which is *first pure, then peaceable, gentle, and easie to be intreated, full of mercy and good fruits, without partialitie, and without hypocrisie*; and the fruit of *righteousnesse is sowne in peace of them that make peace*; see *James 3. 17, 18.* And further the Apostle saith in another place, that *the fruit of the Spirit is in all goodness, and Righteousnesse, and truth.*

And see also *1 Cor. 13. 4, 5, 6, 7.* The nature or properties of love or charitie, to wit, *Love suffereth long, and is kinde, it envyeth not, vaunteth not it selfe, is not puffed up, &c.* As so I might be large in shewing the nature of that love which is a fruit of the Spirit, from every one of these properties. And likewise of the contraries; for the Scripture is full of such directions and notes: As see on the contrary, for it is not the Spirit of God, but Sathan and our owne flesh, that maketh men *lovers of their owne selves, covetous, boasters, proud, disobedient to parents, unthankfull, unboly, &c.* see *2 Tim. 3. 2, 3, 4, 5.* But I must not enlarge so farre as to descant upon all these, and it is easie for any that will to try the spirits, and the tendencie of their motions, whether they lead us to good or evill, by which wee may easily know from whence they proceed. I shall therefore let these suffice for the present, and follow him a litle further, to wit;

He saith againe *pag. 11* And thou sayes, then what need the teaching of *James Naylor*, if this light within be sufficient: I say, saith he as a meanes to turne people to this light I am, which the Devill useth all meanes hee can to turne them from.

To which I answer, that it is hein evident, that hee exalteth himselfe above the light of Christ, and clearly disowneth the
suffi.

sufficiency of that light for turning men to it, without the helpe
 of *James Naylor*, whom he owne to be a meanes to turne them
 to that light. For as I said before, so I say againe, that if all doe
 know the Lord already, what need is there then of the teachings
 of *James Naylor*, and his complices, if their light within them be
 sufficient, it can teach them all that he doth, and all that hee
 knoweth, and how to eye it onely; and to looke within for light,
 and to desert the teachings of men, and despise them too, as so
 hee doth

And I say, doth not *James Naylor* teach that the light of Christ
 is sufficient, and that without the teachings of men, or of the
 Scriptures; And yet confesseth himselfe to be a teacher and a
 meanes to turne men to that light, should hee not have added
 himselfe to that light for making it up sufficient, if it be not suf-
 ficient without him, as a meanes to turne people to it selfe, and
 direct them to eye it onely as the onely light, as so hee calleth it.
 And how is it the onely light, if it cannot enlighten people with
 so much light as to turne to it, and eye it onely, without *James
 Naylor* as a meanes.

Now if *James Naylor* and his writings and teachings bee a
 meanes, and if hee also bringeth Scriptures to perswade and turne
 men to eye that light; Why may not Scriptures be brought also
 by others besides the *Quakers*, to turne men from darkness into
 light, and from the power of *Sathan* unto God. Where saith the
 Scripture, that *James Naylor*, and his complices, must needs be
 added as a meanes for turning men to God; and no body else,
 nor any other doctrine, but what *James Naylor* teacheth, must
 be used as a meanes, nor any Scriptures alledged but what hee
 bringeth, nor any exposition, or meaning of the Scriptures given
 forth, but what hee giveth or approoveth: I appeale to all judi-
 cious men that reades these things, whether hee doth not clearly
 contradict himselfe, and shew his owne conviction in this point
 by this his owne confession and practise; and whether his owne
 conscience can for shame deny it, that he is condemned out of his
 owne mouth, and his folly made manifest to all that reade or
 heare his words; a childe of seven yeares of age may discern his
 folly and contradiction here, even to his owne doctrine. And
 then hee telleth mee that I say there are some that are a people of

no understanding, therefore hee that made them will have no mercy on them. (And saith he) thou art hee who art reasoning against the light of Christ being sufficient, and yet thou sayes is not the manifestation of the spirit given to every man to profit wishall ; hast thou not lost thy understanding herein ?

I answer, let all men Judge whether hee or I have lost their understandings in these things ; hee that hath manifestly contradicted and convicted himselfe in his own words, and blamed mee heere for producing such grounds from Scripture, and arguments, as hee cannot answer with any reason at all, by way of contradiction, but by asserting mee to be hee that is without understanding, not shewing in the least any Reason at all why hee so calleth mee. But telleth mee that yet I have got the Serpents subtiltie, to thrust in my words to abuse the Scriptures.

I answer, how can a man that hath lost his understanding get the Serpents subtiltie, I never knew that any man could be subtile without understanding. And where I have thrust in any of my words to abuse the Scriptures ; I cannot tell, nor *James Naylor* neither, and therefore this is one of his many lyes : But hee must say something, else the *Quakers* will suspect him that hee hath lead them wide, as if they will but reade his and mine, they may see who it is that hath got the Serpents subtiltie, to make evasions where hee cannot answer, and make lyes and shifts that are very poore ; What a poore shift is it to rayle and revile, in stead of Rationall answers.

I said in my booke also that some men are *sensuall*, having not the spirit ; And is not the *manifestation of the spirit given to every man to profit wishall* ; and whom shall they profit, if all be alike qualified, and need no teaching ? And is there not *diversities of gifts of that selfe same spirit*, and all for the *edifying of the body of Christ*, till wee all grow up to a full stature, which is not yet attained, no not by *Naylor* himselfe, for all his boastings of infallibilitie and purenesse from sinne.

To all which hee answereth not a word, but what is before Recited, which is nothing at all to the questions proposed, but a poore Rationles evasion, nor can *James Naylor*, nor that lying spirit by whom he is acted, with all his serpentine wisdome and policie, evade the dint of these Texts of Scripture, but they quite

over-

overturue all his maine doctrines against the use of meanes.

For if these *diversities of gifts and manifestations of the spirit* are given of God for the edification of the body of Christ, and for the worke of the ministrie, and to profit withall,

Then they ought to be employd for that very end; and not to be put under a bushell, nor hid as the talent.

But if the wisdom of God hath thought it fit to give gifts unto men for edifying of the body, and for the worke of the ministrie, and alwayes hath done and doth still by instrumentall meanes communicate light and knowledge of spirituall things to all his people, and that by times and measures as it pleaseth him, and by whom hee pleaseth.

Is it not a high presumption in James Naylor, and his complices, to deny such meanes and Instruments to be of any use in the Church, and goe a'out to perswade all men to neglect and despise and disparage such meanes and instruments what in them lyeth, and onely direct them to turne their minds inward to what light they have within, and that already.

Doe they not herein manifestly contradict the wayes and wisdom of God, as accounting themselves wiser then hee, and as if his gifts were given in vaine, and not to be us'd or employd for any such ends; as to the use of edifying, and as accounting it needlesse that all things should be done to the use of edifying, and that of the body, yea that men should edifie one another in their most holy faith, yea after they have faith they may be built up further, and increase their faith, and walke from faith to faith, till they be tall and strong, and full of power by the spirit of the Lord, if they use such meanes as the Lord hath appointed them.

But if all have light, and that sufficient light already within, what need is there then of edifying one another, of the worke of the ministrie, yea of those *diversities of gifts, and administrations and operations* given forth by the same spirit; doth not hee that prophesieth, speake unto men to edification, and exhortation, and comfort. And ought wee not to covet earnestly the best gifts: And are all Prophets, or all Teachers, to whom then shall they prophesie, or whom shall they teach? If all were one member, where were the body? If all were an eye, where were the hearing? so if all were teachers, where were the hearers, who must learne? If the care should

say, because I am not the eye, I am not of the body; is it therefore not of the body? So say I, if the hearers should say, because wee are not teachers, therefore wee have not the spirit; have they therefore not the spirit? If *James Naylor* say so, I will not beleieve him; Because I know that the wisdom of God hath so tempered the body together, as that the eye cannot say to the hand, I have no need of thee; neither the head to the foot, I have no need of you; And this hee hath done purposely, That they might be no schisme in the mysticall body, that are all baptized into one spirit; see 1 Cor. 12. Cha. But if there be need one of another, then wee need helpe one of another, both the hearers of their teachers, and the teachers of their hearers: Teachers are as the eyes for guidance and lighting of the body, and hearers are as the eares which receive their teachings, and light, and directions for understanding and practicall obedience, as from the mouth of the Lord.

And therefore till I shall be perswaded, that the wisdom of *James Naylor* is above the wisdom of the Lord himselfe, I shall never beleieve that it cometh of wisdom to direct men onely to a light within as their onely guide, and to neglect the ministrations and teachings of men, and of the Scriptures, as *James Naylor* doth: And that without the least warrant or ground from Scripture, or reason either, as hath been shewed before. Nor hath hee yet done, nor can hee ever shew any the least Scripture that so much as tendeth to such a doctrine, nor his spirit neither: But these evading, shifting, reviling answers, in stead of rationally and proper answers, doe clearely hold forth his conviction and obstinace against the light it selfe, concerning this maine point so much controverted: I shall therefore follow him to some other point; to wit, hee telleth mee pag. 15. that I aske in what part of Scripture is the Gospell called the letter, or the preaching of faith, the preaching of the letter; I say, thou shouldst aske thy selfe this question, who would make the letter the Gospell, and the preaching of faith litterall; which I say are both spirituall, and spirituallly preached. And I aske thee againe, where did ever I call the Gospell letter, or the preaching of faith letter, and so take thy challenge backe againe.

To which I answer, that I told him that I finde it in a little booke written by *Thomas Polard* in answer to *Richard Farnworth*,

worth, that they call the Scriptures carnall, and a dead letter, and say it will never bring a man to the knowledge of God, but that all that is gotten from the Scripture, is but braine knowledge.

And that I finde in a booke of *Naylors* against *Thomas Moore*, how hee answereth this, to wit, being asked by *Moore* whether the writing of the Prophets and Apostles be a dead letter; hee answereth, that without the Spirit it is; see in my booke pag. 4th. And it is cleare in the 12 page of this his answer, where hee saith, speaking of the Devill that hee would keepe in the letter, but from the spirit, of which the letter declares. And saith also to us and the rest of the world, you have long counted the Scriptures to be the word of God; but the Devills kingdome is standing still in the heart, and so must be till there be account of the word, that is nearer then the letter.

From all which expressions it is cleare, that that which wee call the Scriptures, hee calleth the letter, and a dead letter.

Now wee call the contents of the Bible, both the old and new Testament, the holy Scriptures, and so hee will not deny but they are. Now these Scriptures hee owneth but as carnall and a dead letter; wee call them spirituall, and the words of God.

Therefore hee calleth all the Scriptures, the letter. And the Gospell being contained in the Scriptures, which is *glad tydings and good newes, that shall be to all people*; the which was therefore called the Gospell. And it was *written for our learning, that wee through patience and comfort of the Scriptures might have hope*; the which Gospell was also preached from the beginning, yea even to *Adam and Eve*, that they might have hope and comfort thereby, to wit, that *the seede of the woman should breake the Serpents head*. And wee shall not deny that the Gospell is spirituall, and so is the Law also. But wee must not deny, but both this Law and Gospell are *written for our learning*. And if they be written, it must needs be legible to us, or it will not serve for our learning, if wee want it for the present, and have it not written in our hearts; for if *saith come by hearing*, and so by reading, as so it doth sometimes, then it entereth first by the eare, to wit, by hearing, or else by the eye, to wit, by reading. And if wee cannot reade what is written in the hearts of one another (not being omniscient) but by hearing them speake, or seeing them act,

or reading an expresse of their minds in writing : how can wee learne what is the minde and will of the Lord, from that which is written, if it be not legible, and that in letters : Suppose us as ignorant for the present, not having either Law or Gospell as yet in our hearts ; how shall wee beleve in him, in whom wee have not heard ? Implying that it is not a thing to be expected, that all should have it by Immediate inspiration, but by the hearing of it preached, which is the ordinarie meanes whereby the Lord conveyeth it to the soule, as hath been shewed before, and that from Scripture grounds. Now that which wee call the letter, wee call the Scripture, and so it is, for it was written, and is therefore Scripture, because written ; yet wee dare not call it a dead letter, but *lively Oracles*, a spirituall word, a word in which there is *spirit and life to such as beleve and receive them in love* ; yea wee doe call the Scripture the word of God ; And doe but aske *James Naylor* what else that is which is called by the Apostle, *the sword of the Spirit, which is the word of God* : If it be not the Scripture, yea that which is written in the Bible, which hee calleth the letter ; see *Eph. 6. 17.* Aske him I say, whether this *sword of the spirit*, which the Apostle calleth the word of God, be meant of Christ, who is the essentiall word, and who is the spirit, or it be meant of the Scriptures, which are the expresse word of God, and so as a sword or weapon in the hand of the spirit, both defensive and offensive against our adversaries upon all occasions ; yea Christ himselfe used it against the Devill, when hee tempted him, and against the Scribes and Pharisees, and that as the best and fittest weapon to incounter them with.

But if this sword of the spirit be not the spirit it selfe, but the sword or instrument in the hand of the spirit, and yet is called *the word of God* : Then it is not blasphemy but good Scripture language to call the scripture, *the word of God* ; but the blasphemy is theirs, who call it carnall, and a dead letter, as hath more largely been shewed before in this Treatise.

Now in these expressions of *James Naylor*, hee denyeth to call any thing Gospell but the spirit, or any thing Scripture but the spirit, or any thing the word of God, but the spirit ; And so the Scripture with him, and the glad tidings of the Gospell contained therein, must of necessity either be called the spirit, and

so also God; or but a dead letter, and not *the word of God*, and so not the *sword of the spirit*; wherein how clearly contradicteth himselfe, and his owne confessions, as hath been shewed before, and also the plaine expresse Scripture, as any Rationall man may easily perceive, that will but read and consider, so that his conviction is cleare from his owne confessions, concerning these two maine points of his doctrine, which I may well call the maine substance of that Gospell which hee preacheth, and of all his bookes which hee writeth, namely, to teach us to eye that spirit, and word, and light within, and desert the Scriptures, and the teachings of men, as a dead and vaine and fruitlesse meanes for leading into and guiding in all the wayes of God, &c. The which Gospell I now leave to the Judgements of all that are truly Judicious whether it be not another Gospell then the Gospell of Christ, yea or no see *Gala* 1. 8. And if hee doth not repent, his Judgement is passed already by the spirit of truth who cannot lye.

And then againe hee beginneth to charge mee for pleading for Reverent gestures to worship God in, as well as in spirit: The which I confesse I did, For *page* 27. I asked where it is said in Scripture that God is not to be worshipped with reverend gestures of the body, as well as *in spirit and truth*.

To which hee answereth; And whereas thou art pleading for reverend gestures to worship God in as well as *in spirit*; I say, in at that doore came your Altars, your bowings, your surplices and conformities, wherein the teachers of this Nation was leading back to *Rome*, the mother of these witchcrafts, if God had not stopt the way by his hand: And now have you got a little peace, and thither are you turning againe, even in bloody persecuting, against all who witnesse against you, who testifies against these false wayes, &c.

To which I answer, that for ought I know there is no man enforced to worship either with Reverend gestures or without, nor any man persecuted or troubled for any such things by any of the powers of this Nation. And therefore this is a lye and a slander against those in Authoritie, as is well knowne, I need not prove it.

But I onely asked whether the Scripture forbid Reverend gestures

flures of the body, as well as in spirit and truth.

To which he doth not answer properly, but sheweth his dislike thereof, and that they testifie against such false wayes and gestures set up by the man of sinne. In which he clearly condemneth the practice of Christ himselfe, *Luk. 22. 41.* And of *Peter, Act. 9. 40.* And of *Paul. Chap. 20. 36. & Chap. 21. 5. & Eph. 3. 14.* And of *Daniell, Dan. 6. 11.* And of *Solomon, 1 Kings 8. 54. and 2 Chron. 6. 13.* And that as unlawfull, and the pleading for the lawfullnesse of it an opening of a doore to Altars and bowings, Surplices and conformities, &c. and a making way for an unparalleled persecution, and a hastening on to destruction, which he sees, saith he, to be the end of our Reverend gestures. And saith he, will not the gestures of the Saints serve your worship, that which lookes so much out, neglects that within, so you plead against the Spirit.

Oh prophane and ungodly spirits ! It is not enough with them to slander the Magistrates, and all that are in authoritie, but they will slander the *footsteps of the Lords anoynted*, even the Lord Jesus himselfe, and all his anoynted ones, from the beginning of the world, who have all practised such Reverend gestures in their worshipping of God : And then he saith, will not the gestures of the Saints serve your worship ? Oh damnable hypocrisie ! are they Saints that reproach the practise and *footsteps of the Lords anoynted* ; see *Psal. 89. 51.* see whose enemies they are. And doe they not therein Reproach the footsteps and wayes and gestures of all the Saints that ever lived on the earth : And yet they will call themselves Saints, as so alwayes did the Popes and Papists, that were Devills incarnate, and as absolute enemies to the Saints of God, and so by consequence to the Lord himselfe, as any in the world : But for all his scornes it is the practise of the Saints that will serve our worships, and all the Saints gestures that were Saints indeed, wee cordially approve and account it lawfull to follow their steps, as occasion requires ; But as for the gestures of Saint *James Naylor*, nor these his doctrines and slanders, they will not serve our worships to approve or practise, because the Spirit of truth and holines Ingageth us otherwise, wee are naturally ingaged by the Spirit of God out of Reverend Respect to his glorious Majestie, to serve him with Reverence and godly feare ;
knowing

knowing that hee that is *our God is a consuming fire*; see *Heb 12. 28, 29.*

But if hee that privily slandereth his neighbour, shall be cut off; see *Psal. 101. 5.* Of how much sorer punishment shall hee be commended worthy that slandereth and Reproacheth even the sonne of God and his Reverend gestures in his prayers unto God. Can this be any lesse then cleare despite unto the spirit of grace, see *Heb 10. 29.* It is a fearefull thing to fall into the hands of the living God; see verse 31.

It is no strange thing to mee to reade his scornes, and reproaches, and slanders, and censures, that in all his bookes hee houldeth forth, and fumeth out most bitterly and maliciously against others, or my selfe, considering his fullnesse of venome and malice cannot be kept in, but must burst forth like filthy vomit against the Lord of glory, as in this appeares: I shall not therefore much care, nor take any great notice what hee saith by mee, but shall as breifly as possible answer his maine points, and referre the Reader to the bookes themselves for Resolution where the wickednesse lyeth; for I desire no more but that they reade them both, and then let them Judge.

Againe, *Pag. 15.* hee falleth to worke about the Ministers, which is the third maine head, saying, Thy third thing is for thy maintenance, and for thy Ministerie.

I answer, as for my maintenance, there is not one word in all my booke, as the Reader may see, and that hee maketh lyes his Refuge, when hee hath nothing to answer that is like the truth.

And as for Ministers maintenance, and for the poore, I have pleaded it, and proved it also, and that from divers grounds and arguments from Scripture, yea and Gospell foundations, such as *James Naylor* never heard before, nor have they been published before, that I know off, either by word or writing, as I said in my Epistle, the which hee calleth boasting, but doth not, nor cannot make it appeare to the contrary in the least; neither can hee contradict the truth thereof, nor blame them justly, by any Rationall or spirituall argument, though hee reciteth many of them, as though hee intended a confutation, but in the end cometh off with a faile; perverting both my words and meaning,

ing. that hee might finde breadth for a Reproofe, which are but poore shifts, for so eminent a *Quaker*.

For saith hee, and that thou may get something, or make a shew for this Religious worke thou art about, and that thou may seeme to be a charitable man, as *Judas* did, thou putt in the poore with them, but seeing there is as much difference betwixt them and the poore, as betwixt Masters and beggers, I shall therefore set the poore by themselves, concerning whom, I say, be as liberall to them as thou wilt.

I answer, that for my ends in this hee must not be Judge. But for what cause hee should set apart the poore by themselves, who were ever joyned together by the Lord himselfe; when tithes were commanded, they to have part, as see. And whom God hath joyned together, I dare not separte: neither did the Apostles in the primitive times, but what was given was distributed to all as every one had need. But *James Naylor* dare, though hee hath his ground to seeke, for hee sheweth no reason worth mentioning. I suppose hee was affraid with *Judas*, least hee should not seeme charitable to the poore, for under pretence of the poore, so hee could keepe it from the Ministers of Christ, and so from Christ himselfe; hee would have it for himselfe, and the *Quaker*-Ministers, to fill their baggs, though they are theeves and Robbers spiritually, as *Judas* was carnally; For it is evident that hee accounteth no poore deserving, nor no Ministers deserving, but the *Quakers* poore and Ministers.

Though hee saith, if they be found Ministers of Christ, farre be it from mee to hould from them that maintenance which Christ ever allowed his Ministers. But that hee alloweth none to be found his Ministers, but the *Quaker*-Ministers is evident; for as for all such as preach in our publike places, which hee calleth our Idoll Temples; are condemned by him as Ministers of Antichrist, and not sent of God. So that hee and I are at a great distance from accordance, though hee seemeth to graunt to all that I plead for, or ever intended it, to wit, such as are found to be Ministers of Christ. Nor have I in the least pleaded for any other, if they be knowne to be such. And therefore though hee Imperiously commandeth mee when I write againe, first to prove them so, and then call them so.

I answer, I called not any by name, nor doe I know but few of very many that are knowne faithfull labourers in Gods harvest, therefore I cannot enter into any particulars, it would be too large to proove every particular Minister of Christ sent of God, by the particular grounds and Reasons to cleare every man that yet is cleare in the sight of God. But I am not so omniscient; yet if I heare them preach in the cleare evidence and demonstration of the spirit and of power, by that I can know them, though I cannot demonstrate the same unto *James Naylor*, as such I know many, that preach in our publike places, which yet are but a few in comparison of what there is that I know not, nor ever saw; Nor will I goe about to decipher them out by their markes, so as to condemne all as hee hath done, yet if they be *Wolves that come in sheepes cleathing*, or meere *hirelings*, or clearely Antichristian, or if by any of their fruits I can certainly know them to be *thieves and Robbers*, and such as are carnall and worldly, and proud and vaine boasters, or heretickes, or schismatickes, and such like, I shall and doe disowne them as much and more then *James Naylor* doth.

But amongst the Rest I disowne *James Naylor* in particular, for being so much as like any Minister of Christ that ever was in the world. But dare maintaine him for one of the primeest of all thatathan hath, and the most audacious in a bad cause.

Now hee telleth mee further, that another argument I use, saying, wee ought to account them as spirituall Fathers, And saith, that if any so doe whom they have not spiritually begotten, such account of a lye, and thou teaches them to it.

I answer, That is one of *James Naylors* lyes; for if they be fathers to others, and I know it, though they did not beget mee, yet I ought to account them so, else I account of a lye above the truth: oh shamelesse lyar I who but will know this to be a lye at the first reading; If they be fathers they are so, though not to mee.

But for all those markes that *James Naylor* hath givento know them by, I will not follow him throughout, Because that this I know, That if they be such who have the *manifestation of the Spirit*, and preach in the evidence and demonstration thereof, and that with power, Though I see in them many humane frailties; and

that they be *subject to like passions as other men are*, nay though *Jonas-like* they should shew themselves angerie with the Lord himselfe, and that for shewing mercy, and say, they *doe well to be angerie, even to the very death*; yet I shall not deny but they are sent of God, and ought to be maintained as his faithfull Ambassadors, and hee that denyeth them denyeth Christ, and hee that condemneth and Judgeth them as no Ministers of Christ, because of such passions. and frailties; doth also condemne and Judge himselfe for the same censure that hee casteth upon them, if hee doth the same or worser things; It Redoundeth to himselfe by the Judgement of the Lord; for saith hee, *With what Judgement yee Judge, yee shall be Judged*. And therefore *James Naylor* hath cause to feare that Judgement attendeth him, and will befall him, and that ere long, if hee doth not repent; especially after Conviction in his owne Conscience, of his injurious Censures and blasphemous Reproaches, cast like a flood out of his mouth and penn, to make them all odious amongst the people of God: But I must not stand any longer upon this third particular, but shall fall to answer breifly, his Catalogue of lyes that hee would father upon mee, but may keepe them himselfe, as more properly his owne: For

1. Saith hee Thou sayes our spirit teacheth us to pull downe mens faith and hope they have in God.

Ans. True, and that by calling men carnall and damned, when you cannot proove any such thing.

2. That wee give no honour or worship, either to God or man.

Ans. Not that I know off, let them shew wherein.

3. That we have no knowledge of God at all, but a wicked lying malicious spirit, that is an enemy to all goodnesse.

Ans. And so I verily beleeve, and that for those reasons rendered in the booke.

4. That our wicked lying spirit teacheth us to speake evill of all men, that embrace not our lying doctrines and wayes.

Ans. The truth of this I Referre to the Judgements of all that know their Rayling and Reviling of the Ministers and professors of all sorts, the *Quakers* excepted, who onely embrace their wayes.

5, That

3. That the Elect may be so farre lead away with the error of the wicked, as to fall from their owne steadfastnesse.

Ans. I say, from their owne (proper) steadfastnesse they may, which word (proper) hee leaveth out, to deceive the simple; And so I say, they may, else the Apostles exhortation was needlesse, 2 *Per.* 3. 17.

6. That the case is Just with us deluded *Quakers*, as it is with Witches.

Ans. And so it is in those Respects therein mentioned, as I could have prooved it by examples of some of those people.

7. That wee bitterly Revile and Reproach all the Saints and servants of God, almost over all the world.

Ans. And I said true; for they Revile and Reproach all professors but of their owne way, and those are no Saints, but more like Devills.

8. That our pleading for so many good things, and sharply reprooving of evil, and our coming to the light with the deeds, can be no other but from a deluding spirit.

Ans. I say it is true; for that is but done to delude the simple through hypocrisie, to make their lyes more seizable, as so the Ministers of Sathan are sometimes transformed as if they were Ministers of Righteousnesse, as hath been shewed before, and so are they.

9. That our directing to observe the light in the Conscience, is nothing else but to advise them to obey Sathan.

Ans. I say true in such cases wherein I instanced, to wit, to them in whom hee Ruleth; it is no better but so.

10. That wee direct people to eye and observe that lying spirit that is in them.

Ans. So they doe by such directions to all those whom they so direct, in whom hee raigoeth.

11. That *Naylers* doctrine is quite contrarie, that any that lacke wisdom should aske it of God.

Ans. I say in my booke Just so, and shew my Reasons for it, because I finde it not in any of his bookes: But onely a direction to seeke it within before they have it: And if they have it not already, then they want it, and ought to aske it of God, and not to seeke it where it is wanting, and not to be found; but it is a

grosse directorie so to advise them as so I call it in my booke.

12. That *Sathan* hath got a Commission to be a lying spirit in my mouth.

Ans. Very true, and if hee call this a lye, hee must father all these lyes himsele, and so be a Devill, and the father of lyes; for it is not God, hee cannot lye.

13. That *James Naylor* is sent with strong delusions to some that they might beleve a lye

Ans. True, and that to very many of those that beleaved not the truth, but had pleasure in unrighteousnesse; as so I say it againe, and shewed reasons for it in my booke.

14. That I would needs be accounted some great Prophet, and to have some extraordinary revelations that no man else had knowne before, and yet teacheth us nothing except lyes, &c.

Ans. I say it is true, hee that teacheth us nothing (except lyes) but what wee knew before, now this (except lyes) hee leaveth out, and putteth in &c. as was usuall in the Bishops times when they were ashamed to declare all.

15. That *James Naylor* utterly denyeth the manhood of Christ.

Ans. So hee doth by cleare consequence from his doctrine, as is proved in the Treatise, for that hee blameth us for owning a Christ without, and at a distance, to wit, his body being in heaven as well as hee is present with us in spirit.

16. That I blame men for praising and singing of Psalmes in spirit unto God, as the Apostles did.

Ans. In spirit and with the mouth and voyce hee doth, calling them Devills Rymes, most wickedly and prophanely, as is shewed, but not answered yet.

17. That I often produce the non-proficiency of the people as a ground of disparagement to the word it selfe.

Ans. So hee doth as a disparagement to the Scripture it selfe, which I call the expresse word of God, and as a disparagement to the teachings of men also; which hee cannot deny, and therefore this is his lye.

18. That *James Naylor* counteth himselfe the highest, and all below him either dwarffes, or nothing like Christians.

Ans.

Ans. And this is true, for Reasons therein shewed, but is his Recitall hee leaveth out those words, to wit (either like dwarffes) and also the reasons which hee cannot answer.

19. That I Reproach and disparage those that take heede to the sure word of prophesie.

Ans. True; for so hee doth all that take heede to the Scriptures, which the Apostle meant when hee so called it.

20. That how the world was made flesh, *James Naylor* understandeth not.

Ans. True; I said so, let him prove the contrary, by shewing it if hee can.

21. That *James Naylors* Directorie is quite contradictorie to the directorie of Scripture.

Ans. True; and it is so proved in the booke.

22. That I *Naylor* requireth Scripture grounds for what hee asserteth, which hee never yet gave.

Ans. It is I that require Scripture grounds of him for what hee asserteth, the which hee hath not yet, nor cannot give; and that maketh him to put it in the quite contrary sence, as I suppose, least the simple should discern him.

23. That wee have no faith in God, but in a lying spirit within.

Ans. It really appeares that spirit within them is a lying spirit, and yet in that they beleeye: but the Spirit of God is not a lying spirit, therefore their faith is not in God.

24. That wee would make the blood of Christ of none effect.

Ans. It is true, your doctrine doth so, what in you lyeth, as it is proved in the Treatise, and not yet answered.

25. That our spirit teacheth us not to put off our hats when wee pray.

Ans. I was so informed by those that have seene you pray, that your practise is so, and then I suppose, your spirit so teacheth you: so that if it be not true, yet it not my lye, because I was so informed.

Thus his twenty-five lyes that hee would father upon mee, I Returne backe to himselfe in this short dresse: And shall passe over his language hee giveth mee, as grounded hence; because

it wanteth footing, and come to his last maine charge.

And lastly, saith hee, thou goes on to plead for a deale more of thy Masters stufte, wherewithall hee houlds up his kingdome, of pride and partialitie, and such like stufte as none ever plead- ed for, but the Devill and his Ministers, who is afraid that his kingdome should goe downe.

And thou sayes Sathan tells us that it is our dutie to observe the language held forth in Scripture, and the example of Christ, and his Apostles, and upon paine of damnation not to varie from it: And this thou brings to plead against speaking the word (thou) to a particular.

I answer, If it be laid upon us as an injunction, and that upon paine of damnation: And no such injunction to be found in Scripture, it must needs be of Sathan.

But *James Naylor* knoweth there is no such Injunction upon that penaltie in all the Scripture, as to threaten damnation for using the custome of the Countrie wherein there is no sinne, though they varie from the customes in old time. As so If *James Naylor* should tell mee, that in Regard Christ wore a coate without seame, therefore I may not weare any but such, and that upon paine of damnation: I should also say, that it came from the Devill, nor doe I thinke that *James* will teach the *Quakers* to follow the example of Christ in this thing.

But hee saith, hast thou been all along crying up Scriptures in thy booke for a Rule, and is now the language of it, and the examples of Christ and his Apostles therein become a perswasion of Sathan with thee; hast thou not heere shewed what broode thou art one, who preferres the Devills pride, and the worlds fashions, before the examples of Christ, and his Apostles, and would render it a perswasion of Sathan for us to follow it, art not thou hee the Apostle speaks on, *1 Tim. 6. 3, 4, 5.*

I answer, that if *James Naylor* have any Scripture Rule that bindeth us to it, I will observe it, and confesse my errour in plead- ing against it: But this Scripture hee bringeth hath nothing in it to this purpose, but against it, the words are these which hee ci- teth, but in part, least it touch himselfe, to wit,

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which

is according to godlinesse, hee is proud, knowing nothing, but doating about questions and strifes of words, whereof cometh envy, strife, Raylings, evill surmisings, perverse disputings of men of corrupt minds, and destitute of the truth: supposing that gaine is godlinesse, from such withdraw thy selfe.

Now I know nothing by my selfe, but I doe consent to the wholesome words of our Lord Iesus Christ, and the doctrine which is according to godlinesse.

But is this doctrine according to godlinesse, to binde us up to the word *thee* and *thou*, because it was the ordinarie language of Christ and his Apostles; when there is no such obligation in any of their words, and yet they tould us all things that pertained to life and godlinesse, and kept backe nothing, but declared even the whole counsaile of God: see Job 18. 2, 3. for the word *you* to a single person. How long will it be ere you make an end of words? mark, and afterwards we will speak. Wherefore are wee counted as beasts, and reputed vile in your sight?

But if this were intended, then wee must not varie in our prayers from the words of the Lords prayer, or the prayers of the Apostles upon paine of damnation. But carnall men make carnall interpretations: such as Nicodemus did, not knowing what it meant to be borne againe, unlesse he should enter into his mothers wombe first. Nor no more doth James Naylor what that doctrine is which is according to godlinesse, and therefore maketh this carnall use of it, which was never intended by the Holy Ghost, and therefore it is hee that is doating about questions and striffe of words, which produce no better fruits, but as the Apostle relates, and yet hee is puffed up with pride, and triumpheth as if hee had got a great conquest.

But doth James Naylor consent to the doctrine which is according to godlinesse; why then doth hee make such a carnall interpretation, which was never intended. I say it was never intended, let him proove it to the contrary: if hee can let him proove any unwholsomnesse or ungodlinesse in using the word (*you*) to a single person from any Scripture ground, else hee but doateth, and befooleth poore simple people, and bringeth them into a snare without a cause.

I referre the Reader to my booke for further satisfaction by reason. Againe,

Again, hee saith, thou pleads for bowing unto men, and putting off the hatt, and sayes the Spirit of God teaches it, wherein thou belyes the Spirit of God.

I answer, a very heauie charge if it were true; but the lyar is one of the *Quakers*, who might have quaked to have writt this charge, Considering I told him this curtesie is included under that command, to wit, *Bee yee courteous and tender-hearted towards all men.*

And that it were easie to prooue that bowing of the body was the customarie Reuerence in old time; But I rather asked them what courtesie at all they shew to any man upon any occasion.

And that taking off the hatt is a proper Reuerend duty to those whom wee honour and doe and ought to reuerence, is easie to prooue: And that wee are commanded to honour all men, so that if wee know them to be duties, either of love or honour, wee are bound to use them.

Nay, that if they be proper expressions, either of love or honour, and that wee have any spirit of love or honour in us, it will naturally ingage us to use such expressions one to another, if wee were not so commanded.

Now for bowing of the body, this is cleare from examples, and those unrepeald by the coming of Christ.

For as the Apostle adviseth women that professe the feare of God, to follow the examples of *Sarah*, and other holy women; So I thinke I may from the same ground advise to follow the example of *Jacob*, and other holy men: my ground is from.

Now it is well knowne, that before *Jacob* met his brother *Esau*, hee bowed himselfe to the ground seaven times, untill hee came neare to his brother. And so also did his wives, and children, and maids; see *Gen.* 33. 3, 4, 5, 6, 7.

Now this bowing and calling him Lord was but to his brother, and that prophane *Esau*, and yet the Spirit of God ingaged him to this humble and courteous demeanour, and to such humble appellations, calling him *My Lord*. Now this being cordiall, was no honour but such as cometh of God. Nor doe I seeke either honour from *James Nayler*, nor any other, neither care I for it.

And

And therefore I said that by my consent they shall never be perswaded to use them at all, till their cordiall love and respects ingage them sincerely to it; I onely pleaded for the lawfulnessse and engagement that lay upon us to use it, for it is not proper for them till the spirit of love and honour be in them, for they should but deceive us, as so I said in my booke.

And for courteous and honourable and respective appellations see *Luke* the 1. 3. to *Theophilus*, most excellent *Theophilus*; and *Paul* to *Agrippa*, Oh King *Agrippa*; and to *Festus*, though hee thought him to be mad, *Most Noble Festus*; see *Acts* 26. 19. 25. This was not like that spirit in the *Quakers*, by which they were guided.

And for putting off the hatt when wee expresse any courtesie or honour, or Reverence, either to God or men, it is clearly Required of men by the Apostle *Paul*, 1 *Cor.* 11. 7. *For, saith he, a man ought not to cover his head for as much as hee is the Image and glory of God.* That is to say, hee ought not to cover the Majesty of God, which appeareth in his face, but unvaile his countenance, which is much in shew upon any occasion, according to the temper of the heart and minde, whether it be tempered with love or anger; love maketh the countenance amiable and chearfull, and an honourable Respect is much seene in the humble feare of the countenance; And so is anger and scorne on the other part, for the temper of a mans spirit will appeare in the forehead and eyes, and can scarce be dissembled.

And therefore, if there be any love or Respect and honour in the heart, it will naturally ingage us to uncover it; neither need wee be ashamed of it, for such affections are Real fruits of the Spirit of God, which ought not to be vaied but discovered and exprest, according to the truth and sinceritie thereof, they being lovely in themselves, and much inducive to the like Returnes of Reciprocall Communication of love and honour where it is sincere; For the looking forth of the spirit of love through the eyes and face, is as an invitation to the same spirit, if it be in another, to looke forth also, and salute each other, beeing not two but one and the same spirit, though in two persons by operation in both their spirits, to shew its onenesse and make them so likewise if they doe apply, yea that they may be one as God is one; for

nothing but love can make two one, as God is one, and there is no part of love but one, and that is God; I meane of love that is true and lawfull.

Now this spirit of love is the same spirit in us which was in the Patriarkes before the Law was given forth, and did ingage them to such humil^e, honourable, and amiable affections, and to such expressions as are naturall to it; And if we have any little measure of the same spirit, it will ingage us also to doe the like, if wee doe not resist it, and wee are forbid to *resist the spirit*. Now it sometimes ingageth those in whom it dwells to lift up their eyes, or their hands towards heaven, and sometimes both, according as it ingageth the heart and affections, the which if wee resist wee resist the spirit. And it is easily discernable through the eyes, whether such their motions come from the heart, or they are but fained, especially by such who are also acquainted with such ejaculations of their owne hearts, and of their eyes and hands, as they are affected. And I doe beleve that many of the *Quakers* have *resisted the spirit*, and *quenched* it also, before they could get their hearts to comply with such uncourteous carriage, as not to put off their hatts, and bow their bodies, and use the word (*you*) to such whom they formerly had been so accustomed. So that now they are growne to such hardnesse of heart and searednesse of spirit, that nothing can be scene in them of naturall affection, but more like *brasse beasts*, made so by taken, and so be destroyed; see 2 *Tim.* 3. 3. 2 *Pet.* 2. 12. as was prophesied of them in these last dayes.

And whereas hee telleth mee that I belye the spirit of God, for, saith he, the spirit of God forbid it, *James* 2. even that which sets up pride, and respects persons.

I answer, so doe I also forbid pride and respect of persons in that sense there meant, and in many other, and I can love and honour the poore that are virtuous, more then the rich, that are either wicked, or not so virtuous, nor would I debase or depreesse the poore, because he is poore, to exalt the rich in partiall respect. But I must *honour all men*, and give them doe respect, and shall I hope as I know what it is: but to shew no respect to any at all, as so the *Quakers* doe, is to shew plainly, that I have not any love or Respect in mee.

And:

And againe saith hee, *Christ himselfe saith, How can you beleeve that Receive honour one of another,* John 5. 44. And if they could not beleeve that received honour, how much lesse can you beleeve that seeke it and grudge if you have it not.

I answer, let them that seeke it or Receive it either, that which cometh but from men answer for themselves; I seeke it not, nor receive it neither, but *that which cometh of God onely*, if I know it from the other: Now *that which cometh of God* is really cordiall, and I must receive it, and Returne the like, as so I am naturally ingaged by the love and honour which is of God in my owne soule; nor doe I dissemble any more then they.

Now there is a common love, and a common respect and customarie honour, to which I am bound by that command, to *wit, honour all men*, but there is a nearer and more particular love, and honour, and courtesie, which will induce mee to a fuller expression, both in word and deed, and I am so ingaged by the same spirit, and in all this there is no partialitie, or respect of persons, but as I ought to doe; And so his comparison of mee to *Haman*, and *Saul*, I have good ground to deny.

And againe, saith hee, not having any Scripture to plead for these things, thou wouldst plead for them under the presence of *love*, and being *courteous*, and *tender-hearted*. I say, saith he, silence deceite, you have sett up these things, till you have lost all love but what is selfish, &c.

I answer, I did produce diverse Scriptures, but they are none it seemes, with him; is there no Scripture that commandeth *love*, and to be *courteous*, and *tender-hearted*? What spirit is this but a lying Devill, that proceedeth on upon this lying foundation, to rayling and reviling, and propheysing the destruction of all our fading glorie, because wee maintaine the lawfullnesse of these customarie Civilities, but because his bookes are so full of lyes. I doe not much regard either his rayling or propheysing, but to cleare up the truth: which the Lord assisting mee, I have in some measure done; and doe commit

the same to his blessing, and disposall, to whom be all the
honour, and glorie, and praise, for ever and ever, Amen,
Amen.

if they could not believe that we were honest, how much more could they not believe that we were sincere? If they could not believe that we were honest, how much more could they not believe that we were sincere? If they could not believe that we were honest, how much more could they not believe that we were sincere?

I answer, for them that seek it or believe it either, that which cometh but from man, answer for themselves; I seek it not, nor receive it either, but what is sent of God and is given from the other: How do I know the life is really cordial, and I can receive it, and know the life as to I am naturally a good by the love of I know which is of God in my own soul; nor do I distinguish any more than they.

Now there is a common report, and an
 domestic horror, to which I am bound by this common
~~and common report, and an domestic horror, to which I am bound by this common~~
 love, and honor, and country, which will induce me to a
 fuller expression both in word and deed, and so to in-
 crease by the same spirit, and in all this there is no particular
 respect of persons, but as I thought good, I have said so.

The End.

And again, last but, not having any 2-grams to place for these things, then wouldn't place for them under the place of 2-grams and being confused, and would place 1-gram, and have 1-gram of these things, and then

I answer, I did produce a vessel of temperance, but that was more
it seems, with him, is there no Scripture that commands
And, and a Christian, and temperance? What spirit is this
but a lying Devil, that proceeds to do upon this lying
good to crying and weeping, and producing the manifestation
of all our falling glories, because we maintain the manifest
of all our Christian glories, but because his books are
full of love. I do not much regard either his crying or we
pleasing, but to cleanse up the earth: which the Lord will
ing me, I have in some measure done, and now remain
the

A Postscript to fill up a sheet that wanted,
being a Catalogue of some of James Naylors lyet,
gathered out of his booke in five or six houres time, to let the
Reader see hee is none of those children that will not lye; but
when hee can no otherwise shift off the dirt of a Scripture,
or argument, hee maketh lyes his Refuge, and under vanities
would hide himselfe, if such coverings were not too narrow,
but that hee could wrapp himselfe. How faine would hee ap-
peare to be all in sheepes clothing, though inwardly hee is
ravening and Woodmann.

A Catalogue of some of James Naylors lyes

1. HEE saith, my booke is much boasted off by the Au-
thor, but as little worth as the boate is great.
2. Hee saith, it was my envie that carried me with such envie
against the Innocent, till I spake I knew not what.
3. Hee saith, hee hath set downe some markes and mainte-
nance of the true Ministers: and also of the false, their faults dis-
femng them according to Christs Rules in Scripture: with diverse
other things to keepe the simple from decet.
4. Hee saith, it is by a friend to the worke of God, but an
enemy to the Devills worke, where it is found and pleaded for,
called by the world James Naylor.
- These foure lyes are in his Title page, and are answered,
pag. 1, 2, 3.
5. Hee saith, I have boasted much of my worke.
6. That I have forgot that teaching, to let other men praise
mee, and not my owne mouth.
7. That I have proved nothing against James Naylor: but
against my selfe.
- These three are in his first page.
8. That I have writ against the light of Christ being sufficient.
9. That

9. That I would binde them to creature-worships, and Nationall customes.

10. That I should blame him for producing that Scripture, *Rom. 10. 8.*

11. That I bring not one Scripture that saith the letter is the word.

12. That I set my selfe in the stead of Christ.

These last five are in *pag. 2.*

13. Hee calleth mee an exalted wretch.

14. That I confound my selfe in what I would disprove the truth; these *pag. 3.*

15. That hee denyed but that the Scriptures given by Inspiration of God, are words of God.

16. That the *7mes* had all the Scripture in their hand, or in their braine, and yet had not the word.

17. That I deny the letter is selfe, and the letter denies mee.

18. That I bring those Scriptures, *Rom. 7.* to wit, the Law is spirituall; and *Prov. 3. 4.* to oppose the new Covenant, and the Law in the heart; these *pag. 4.*

19. That all the Scriptures I bring, turne against mee, and for the truth.

20. That I heale Scripture words out of Scripture, to plead for pride, and vaine glory, and creature worships, and an Idoll Ministrie, contrary to Scripture, set up in will and inventions of men, in my booke; these *pag. 5.*

21. That of the words of God there is a famine, and greatest amongst such as trade with the letter.

22. That I increase in mischief, and know not the place of Gods renowne, how it growes, nor what the increase of God is.

23. That they know what it is to grow in Christ, and that Christ is in them; these *pag. 7.*

24. That I bring Scriptures to prove the light of Christ Insufficient; *pag. 8.*

25. That mine eye was so much abroad to discover errors in *James Naylor*, till I could not see mine owne.

26. That I have drunke deeply of the Cup full of abominations and errors from the mother of confusions.

27. That the meanes I am pleading for is come through so many

many severall hands, till we have lost both life and power; these
pag. 9.

28. That I love mine iniquities; and am pleading for them,
pride, Imperfection, and false worship; pag. 10.

29. That I am hee who turnes the Scriptures as a nose of
wax, to plead for such things as the Scripture condemnes.

30. That as a meanes to turne people to that light within
James Nayler is.

31. That I am one of those people that are of no under-
standing, therefore hee that made mee will have no mercy on
mee.

32. That I have got the Serpents subtiltie, to thrust in my
words to abuse the Scriptures; pag. 11.

33. That I shall one day know that I have blasphemed a-
gainst the spirit and gift of God; pag. 12.

34. That now wee have got a little peace, wee are turning
backe to Rome.

35. That wee pleade against the Spirit; pag. 13.

36. That I am hee who am leading forth from the kingdome
of God within.

37. That the *Ranters* are my brethren, all of one kingdome
in the flesh, and the lusts thereof; pag. 14.

38. That by reviling the workes of Righteousnesse and teach-
ings of the Spirit, and spirituall light, I have made it odious for
any man to follow, as the Devill himselfe.

39. That my third thing is for my maintenance, and for my
Ministers.

40. That I put in the poore with the Ministers, that I might
seeme charitable, like as *Judas* did; pag. 15.

41. That I have sett a stint for Ministers maintenance, and for
the poore, though before I denyed it; pag. 16.

42. That accounting such spirituall fathers, who have not be-
gotten us, is to account of a lye, and that I teach them to it;
pag. 20.

43. That my booke hath a heape of confusion in it fite for
the fire.

44. That I preferre the Devils pride, and the worlds fashi-
ons, before the example of Christ and his Apostles.

45. That

45. That such as I preferre the words of pride, before the words of Christ.

46. That I belee the Spirit of God for the Spirit of God forbids bowing unto men, and putting off the hat.

47. That wee seeke honour of men, and grudge if wee have it not.

48. That the demeanour of Christ and his Saints is become a Reproach, and not manners and courtesie to give us content.

49. That wee are seeking for that honour which God is laying in the dust.

50. That there is much more such stuffe in my booke, not worth reading, nor answering, which rises out of the corruption of mine owne heart and busie minde, and that I stand like my hand is against every man, and eyes abroad, but cannot see mine owne folly, but am boasting of it. pag. 27.

51. That wee have found out so many words in our inventions, and so many lights, and all without us, that wee are become heart-blinde.

52. That the Lord God and the Lambe will they worship for ever.

FINIS.